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INDIANS

OCTOBER 1940

AT WORK



NOTE TO EDITORS:

Text in this magazine is available for reprinting as desired. Pictures will be supplied to the extent of their availability.

NOTES ON THE CONTRIBUTORS

The front cover photograph portrays a Nevada Indian boy at work. It was made by Arthur Rothstein, then on the photographic staff of the Farm Security Administration and on loan to the Indian Service. Another Rothstein photograph is on page 7 of this issue.

The frontispiece picture is the work of Peter Sekaer of the Rural Electrification Administration. Shown in it are Dr. Daniel C. DiLullo, Indian Service physician at the Fort Defiance Hospital, Arizona, and a young Navajo hospital assistant examining an X-Ray machine. Other Sekaer pictures in this issue are on pages 9, 16, 17, and the back cover. The girl on the back cover is a young Navajo student at the Fort Wingate Vocational School, Arizona.

The picture of Mrs. Sarah Snipe, member of the Fort Hall, Idaho, Business Council, was taken by Frank Werner, Interior Department photographer.

The article on artistic accomplishments in CCC-ID safety work, beginning on page 10, was written from material supplied by John P. Watson, CCC-ID Safety Consultant.

Gordon Sommers, employee of the Minnesota State Department of Education is responsible for the photograph on page 13, illustrating the housing article. Other pictures were contributed by the author, Corwin Willson.

Ten Broeck Williamson, of the Soil Conservation Service, supplied both pictures and text for the particularly interesting feature on oven-building at Jemez Pueblo on pages 23, 24, and 25.

The photograph, on page 29, illustrating the story of treaties is by J. Alden of Salamanca, New York.

The excellent Alaska reindeer pictures which have appeared in recent issues of "Indians At Work" were made by Ray Dame, Chief of the Photographic Section, Department of the Interior. Omission of credit was by inadvertence.

BY F.W. LAROCHE



INDIANS AT WORK

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INDIANS

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME VIII OCTOBER 1940 NUMBER 2

This editorial is written as the world struggle draws to its crisis over England. What interest peculiarly great for themselves have Indians - and workers in Indian Service, too - in that superb manifestation which England is giving, and in the horribly uncertain outcome of the battle?

Far more than a thousand years ago (that is not a long time to Indians, but is long in European history) local democracy was already a seasoned, a native institution in England. The folk-mote of pre-feudal times was one of its embodiments. The populations of Germany then had their local democracies, too. These ancient folk-democracies are told about in William Morris' "The Roots of the Mountains", and in his still more moving and perfect "The House of the Wolfings."

It was in England, as the slow ages moved on, that the primordial democracy of the local place slowly - how very slowly, a few motions in hundreds of years - reached out and on, until its reach affected a whole nation and its many distant colonies. In our own country, that never-interrupted tradition and evolution built and expanded our Constitution, while in England it reached onward in superficially differing ways.

Then - only yesterday - in Europe a revolution began. It was conceived as being nothing less than a world revolution through conquest in many forms. It was a revolution against democracy and against the free, the imperfectly developed, slowly succeeding spirit of man. By direct and indirect use of guile and of force, that revolution has now subjugated all of central, southern and western Europe except two or three tiny spots - all, but not yet England.

And now it is England which meets the dreadful world-onset of revolution at its roughest blast. Will England be successful? But why should American Indians, peculiarly, care?

Not because England, or its "gigantic daughter of the West" (the United States) historically treated Indians well. No European or Euro-American country historically treated Indians well. But for another, a more inalienable reason.

That reason is - democracy, local democracy, by which America's Indians have lived since more than ten thousand years ago - since before England or Germany existed at all.

Indian Democracy

Bewildering to thoughtful observers is the Indian's capacity, proved throughout the Hemisphere, to adjust and to change both at the practical periphery and at the spiritual center, and his other capacity to remain unmistakably Indian through a broad repertory of change. Both of these seemingly opposite capacities appear to be connected with that trait of Indian life which is most universal: local democracy.

The local democracy of the Indian is that part of his race life which through an immense period of time has proved to be dauntless and deathless. It has been a local democracy political, economic, cultural and spiritual, and never a mere sentiment, but always a structural and potent reality. It has, indeed, seemed to disappear at times through causes that arose locally before the White Man's arrival, and through causes that became more general after the White Man's arrival. The Incan and Mayan systems of centralized integration drove the local democracy of the Indians into unimportance. Slavery by the Spaniards exterminated the Indian aristocracies of the Incan, Mayan, Toltec and Aztec empires, and again drove the local democracy of the Indians deep underground. The differing Indian policies of the United States from 1870 to 1930 were essentially totalitarian and dictatorial toward the tribes and repressive toward the local democracy of the Indians. But two thousand years of repression in Mexico, Guatemala and Peru, and several generations of repression in the United States, were not effectual in destroying the local democracy of the Indians, or even in fundamentally modifying the Indian types and institutions of local democracy.

Now, at last, in some of the countries the repressions have been lifted, and in two of the countries, at least, sympathy and practical help have been extended to the Indians in order that their local democracies may fully function once more and may function within the whole commonwealth.

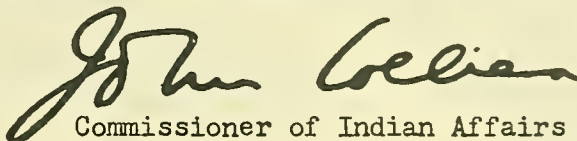
The significance of the role played by the tenacious clinging of the Indian to his local democratic institutions in the framework of the planetary struggle between totalitarian and democratic forces is beginning to be appreciated. Submerged, brutally suppressed, attacked with fire, sword and famine, still this Indian clinging to local democracy persists ineradicably and is translated persistently into the daily life of the in-

dividual and of the local group. From the Rio Grande to Cape Horn there are thirty million Indians tending instinctively, compelled by racial inheritance, the still-glowing embers of spiritual, economic, living functioning democracy. An indestructible bastion - so it has proved until now - of Western Hemisphere democracy manned by thirty million Indians.

A Final Shore

The world, it seems, has come to a final shore. There is nothing left but the drowning sea. Nothing left, unless democracy - which at its living heart is just local democracy, the free spirit of cooperating men - can hold this last shore. The shore between all the world we care for, and the final, drowning sea.

Well may the oldest, the most faithful of all the keepers of democracy await on the result over England now! Await, and care, and pray!


Commissioner of Indian Affairs



Sarah P. Snipe is the first woman to be elected to the important tribal Business Council on the Fort Hall Reservation in Idaho. She is a full-blood Bannock. Although a grandmother, she takes an active interest in the family farm, is a member of the Fort Hall Indian Fair Association Board, and is secretary of the To-Yah-Ra-Kent (At the Foot of the Mountain) Better Homes and Farms Association. She is noted for her excellent buckskin and beadwork. Her story is told in the accompanying article.

CONSTITUTIONAL RIGHTS OF INDIAN WOMEN UPHELD IN DEVELOPMENT OF MODERN TRIBAL GOVERNMENT

By Eleanor B. Williams



Aileen Hatch and Emma South Beecher are members of the newly-organized tribal council of the Ute Mountain Tribe, Utah. Aileen is secretary-treasurer. They were both elected by unanimous vote to serve on the seven-man council.

While years of struggle went into the fight to win for American women the constitutional right to vote, Indian women have not experienced the same discrimination during the development of modern tribal forms of self-government in the past five years. Tribal communities throughout the United States and Alaska have ratified a total of 135 constitutions and elected tribal councils to direct their local affairs. Throughout the many meetings, discussions, and elections to formulate these local governments, not a single constitution was drawn up which denied the local Indian or Eskimo women the right to vote or hold office.

Although in some instances, as among the Apaches, women are shy and still look on matters outside their homes as a "man's job", Indian women are generally becoming more and more interested in tribal affairs as they observe how these matters affect the welfare of their families. Among the 135 communities where constitutions have been adopted and among others where political organization already existed without a written constitution, women hold positions on at least fifteen tribal councils.

Eskimo Women Rule In Nome

An outstanding example comes from Alaska. When a five-man council was organized to direct the affairs of the Nome Eskimo Community (a native corporation chartered under the Federal Government) four of the five positions went to women. Elections were by secret ballot, according to the new constitution drawn up by the Eskimos (and which had recently been ratified). The only position to which a man was elected was that of vice-president. Whether the Eskimo men thought they would be off hunting and fishing too often to attend council meetings once a month, and they felt they could trust the women in the jobs, or whether the women themselves were more interested than the men in setting up a local government is not known. The local Eskimo council consists of Mrs. Mary Sims, president for a one-year term; Moody Etageak, vice-president for a two-year term; Mrs.

Emma Willoya, secretary for a one-year term; Mrs. Mabel Ramsey, treasurer for two years; and Mrs. Flora Oumauk, councilwoman for two years.

In other communities women hold important offices on the governing bodies of tribes. To the recently-organized council of the Ute Mountain Tribe in northeastern Utah, two women were elected by unanimous vote for two-year terms. Aileen Hatch, secretary-treasurer, and Emma South Beecher, council member, will sit with the five men who occupy the remaining positions on the tribal council.

A Shasta Indian woman, Clara Wicks, is president of the tribal council which represents the Indians of Quartz Valley, California. Bessie Tillohash, full-blood Ute, is a member of the Shivwitz Tribal Council, a band of the Ute Tribe, located in Utah. Mrs. Virginia H. Walker, full-blood Omaha, is treasurer of the Omaha Indian Tribal Council in Nebraska. On the Colville Indian Reservation in the State of Washington, two Indian women, Florence Quill and Grace Coil, are among the fourteen members of the tribal council.

Woman Heads Arapaho Council

On the Wind River Reservation in Wyoming, where a joint business committee consisting of representatives from both the Shoshone and Arapaho tribal councils, handle all matters affecting the reservation as a whole, Mrs. Nellie F. Scott, Arapaho, holds an important office. She is president of the Arapaho Tribal Council, having received the largest number of votes cast for the six members of this council.

Mrs. Amy Jones, Pyramid Lake Tribal secretary is a Washo Indian by birth, although she lives on the Pyramid Lake Reservation in Nevada, where the majority of Indians are members of the Paiute Tribe. Amy is married to a Paiute Indian, however, and she was adopted into the Paiute Tribe many years before she was elected secretary of the Pyramid Lake Tribal Council.

Election of a woman to the Fort Hall Business Council on the Fort Hall Reservation in Idaho last year was considered unprecedented in "those parts." Not only was Sarah P. Snipe the first councilwoman, but also she happened to be a full-blood Bannock and a grandmother. Her attitude described in a local newspaper reflects the new political awakening among those Indian women who have traditionally accepted tribal affairs as only within the sole province of the male. After attending several council meetings and taking a trip to various parts of the reservation to observe conditions, Mrs. Snipe, who represents the Ross Fork District on the council, told her people:

"About a hundred people have asked how I got on the council. I wanted to get on the council. I told my people, and they put me on ... Others said to me, these men are not going to listen to you even if you talk. They are going to turn you down. It is not a place for a woman. They won't agree with you ... If this is so, am I going to sit there and draw pay? ... No, I am going to talk and look to the people as a whole and

to the best of their advantage ... During the short time I have been on the council they have listened to me and treated me all right, so I believe the talk was just from the outside. I am glad I have started it. I wish another woman from Fort Hall would get on the council ... It is our children's future that we should be interested in and not our own selfish interests. If we expect our children to make a living, we must help them ..."

In carrying out the spirit of the Indian Reorganization Act of 1934, the Federal Government today attempts to take no action affecting any tribe as a whole without first putting the matter before that tribe or its duly-elected representatives. The tribal councils thus have a host of new responsibilities involving matters on which they were not even consulted ten, twenty or fifty years ago. They must act on the law and order regulations for their reservation, revising old laws or recommending new ones and administering some of the laws; in many instances, they supervise the government's extension of credit to establish both individual and tribal enterprises; and they determine how their tribal assets shall be used.

As many Indian women supplement the family income through the production of arts and crafts, and in sewing, canning, poultry-raising, and other ways, they necessarily have an important economic and political role



Amy Jones, Washo Indian, with her youngest child. Amy is secretary of the tribal council on the Pyramid Lake Reservation in Nevada. Indian women here, as elsewhere, are taking an active part in tribal government.

to play in development of this new relationship between the Federal Government and its Indian wards.

The enthusiasm Indian women feel over recognition of their new role in community life was well-exemplified at a conference of Indian Service officials and tribal council delegates held recently at Chemawa, Oregon. A woman secretary on the Chehalis Reservation, Washington, said she had come all the way to Oregon, paying her own expenses, "to learn how to do my work better."

DANE COOLIDGE'S LAST WORK WAS STUDY OF CALIFORNIA INDIANS

Dane Coolidge, 67 years old, internationally known author, naturalist and expert on Indian and cowboy lore, died at his home August 8, in Berkeley, California, after a long illness. Mr. Coolidge was well-known to many friends in the Indian cause.

He was the author of about forty novels of Western life before the days of Statehood and State highways. To gather material for his latest book "The Last of the Series", written in collaboration with his wife, Dr. Mary Roberts Coolidge, the former head of the Department of Sociology at Mills College and a member of the Stanford faculty, the Coolidges lived for many months among the Indians of Lower California.

The Coolidges' book, "The Navajo Indians," published in 1930, is one of the most complete general studies of this virile people, their legends and history, customs, arts and crafts, ceremonials, and relationship with the Federal Government.

In expressing deep sorrow at Mr. Coolidge's death, the Indian Defense Association of Central and Northern California said recently in a resolution: "...Mr. Coolidge was for many years a devoted friend of the American Indians and a tireless worker in their cause. In the work he was associated with his wife, Mrs. Mary Roberts Coolidge, until recently one of our most interested and valued fellow-directors. In collaboration with Mrs. Coolidge, the late Dane Coolidge wrote a number of books on the Indian, which have been most useful in spreading information about certain tribes both in this country and in Mexico ..."

From Wyoming to below the Mexican border, he followed the trails of ranchers and sought out the hideaways of desperados. As a collector of flora and fauna he knew the settings intimately, and he gathered his material, as he said, by "sitting around the fire with my mouth shut."

He began his literary work as a student of Indian lore and culture, and collector of birds, reptiles, and mammals, in which work he was associated with Stanford, the British Museum, the United States Biological Survey, the United States and New York Zoological Parks and the United States Museum of Natural History.



"You can lead a calf to water, but _____"
This youthful 'cattle hand' at Fort Sill Indian School, Oklahoma,
has his troubles.

*INDIAN YOUNG MEN WIN CASH AND HONORS
IN SAFETY CONTEST FOR CCC WORKERS*

Natural Indian artistry combined with training and study have again won prominence for several Indian young men.

Because of the training they received by drawing posters for the Indian CCC, three young Indians are today the proud possessors of cash awards for their entries in a safety poster contest sponsored by "Happy Days", weekly newspaper for the 310,000 workers of the CCC. Two others have won honorable mention.

Of the scores of contestants submitting posters, the three Indians who shared in the 27 cash awards were Sylvan Renville of the Sisseton Indian Agency in South Dakota, who also received a "special honorable mention"; Melvin Chasing Crowe of the Pierre School, South Dakota; and Edgar Desautel of the Colville Agency, Washington. Of the four honorable mentions bestowed, two were given to Al Momaday of the Navajo Reservation in Arizona, and Woodrow Palmer of the Wind River Agency in Wyoming. Of interest is the fact that the Indians, who represent only 3 per cent of the total enrollment of the Civilian Conservation Corps, received 16 per cent of the awards in this contest.

A Consistent Safety Campaign

The poster project of the Indian CCC, which is popular and widespread, is only one of the numerous efforts being put forth to eliminate accidents on the various reservations. An accident of any kind, or perhaps merely a near accident, gives the Indian boys excellent material for a poster. At Navajo, for example, an Indian employee of the CCC was bitten by a rattlesnake. The first-aid measures given, thus saving the man's life, furnished material for a poster showing the danger of wearing light footwear in snake country, and the desirability of knowing first-aid.

To reduce accidents and eliminate hazards on the vast Navajo Reservation, these posters are mimeographed each week and sent to each camp and headquarters. So popular are these safety posters created by the Navajo CCC that they are also placed on exhibition in more than 50 schools, in addition to warehouses, hospitals and trading posts. Indian Assistant Joe Romero instructs the Indian artists; and Al Momaday and Bill McLemore cut all stencils, trim the paper and see that the issues are mailed out promptly.

The posters are varied in their design, as well as in their approach to the accident and hazard problems. Al Momaday, unusually skilled at the cartoon type, regularly supplies humorous sketches. Elmer Curley draws regular pictorial posters, portraying the dangers encountered by the men in their daily work. While the safety posters were originally planned for use by the Indian CCC alone, their attractiveness and appropriateness have caused other divisions on the reservation to request copies. The Navajo schools now receive regularly 75 copies each week in order that every boarding and day school may have a copy.



A Navajo Indian CCC worker places a new safety poster on display.



Model of a modern four-room house with bath. According to the designer, the American Indians showed, in providing their shelter, the same common sense that the white man's machine-civilization may look towards and hope to imitate today.

THE AMERICAN INDIAN TOO WANTED THE MOST FOR THE LEAST

By Corwin Willson, Flint, Michigan.

(Editor's Note - To those who for years looked on the American Indian as a "child of savages" not always fully appreciating the benefits of modern civilization, it may come as a shock to learn that some of our most advanced thinkers today believe that we will be compelled to adapt to our highly-industrialized fabric some of the simple forms of the American Indians. The writer of the following article, Corwin Willson, is concerned with one fundamental need of all humans, shelter. As an engineer and inventor, he has experimented during the past ten years with various types of shelter which could be built as our modern, efficient, economical cars, airplanes and other machines are built. Civilization today is one of movement, he believes, and we see now and will see even more in the future the great drift to city areas offset by a decentralizing process away from congested areas of traffic and population. Modern industrialization demands simple functional parts which can be rapidly assembled, Mr. Willson points out, and as the moving American Indian tribes once built simple shelter which could be hastily put up or taken down for journey, so will our homes of tomorrow be simple, economical, and adaptable to our needs.)



The American Indian achieves the modern engineer's objective: a maximum of space with the least effort. These summer homes of the Chippewa in Minnesota correspond strikingly in shape with the model opposite.

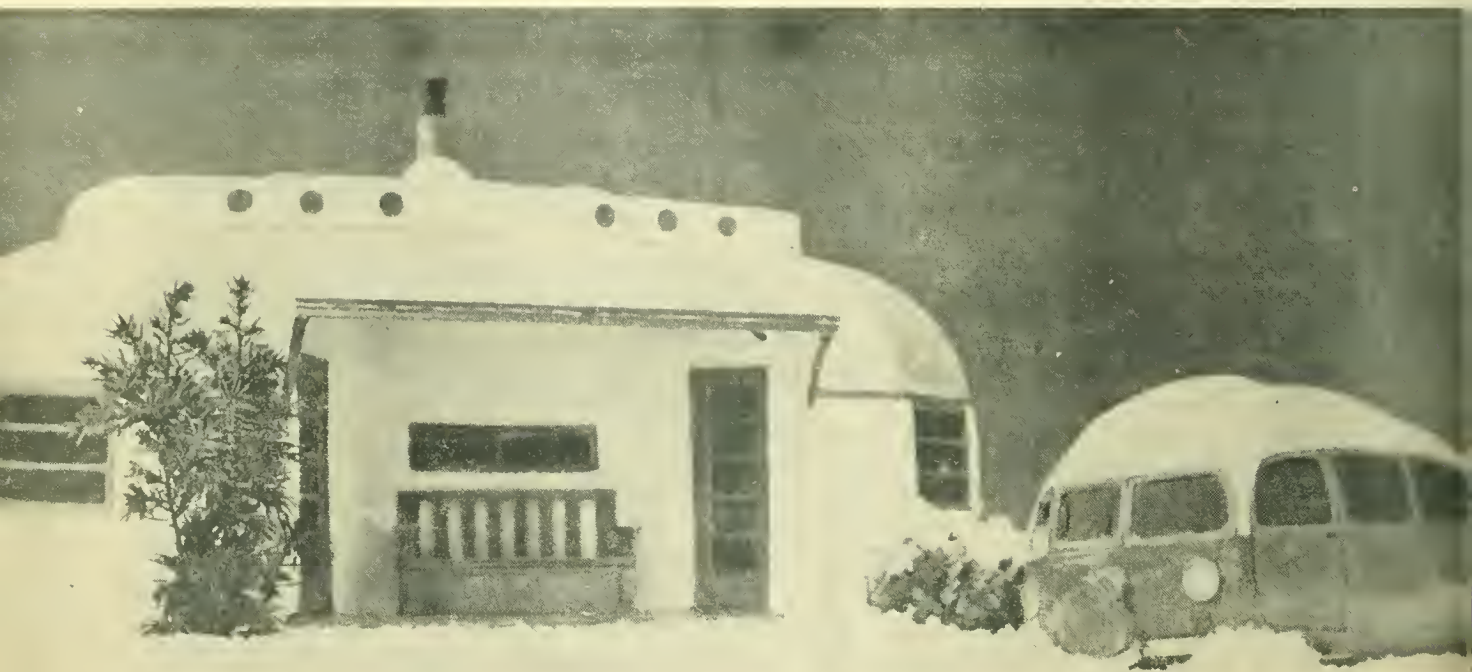
Modern designers are beginning to appreciate the building sense of primitive peoples. For centuries our handicraft European forbears lavishly imitated the castles of their bluebloods, too burdened with rent and interest to do more than sniff at the simple homes of "savages." Under our pressure today of having to adapt shelter design to our new machine ways of work and of leisure, we are reverting in our airplane fuselages, bus bodies and trailer coaches to more primitively simple forms.

Pastoral men learned to travel light. In their yurts the Mongol forbears of our American Indians enclosed the maximum of space with a minimum of materials. American variations on that Asiatic pattern - the hogan, wigwam and tepee - achieve the modern engineer's objective: the most results from the least effort. Highly decorative as many forms of primitive shelter were, they did not attempt to waste conspicuously or scuttle the individual freedom of their occupants under extravagant layers of "style." The very lack of pretentiousness in the shelter of our early Indians has tended to obscure its superior design. The beauty of an English walnut shell comes not from anything consciously ornate superimposed upon it, but from the economic adequacy of its organic structure. So with primitive forms of shelter. They kept their families dry and comfortable for a hundred centuries in regions having the widest possible extremes of climate.

The same tools and methods that achieve a motor car for \$350 (which, if built as we still build houses would cost \$18,500, according to a Ford executive) can produce a superior family shelter for from \$350 to \$1,500 complete and ready to live in. The design of the curvilinear structures here shown stems from primitive forms. Why did those primitive forms change? Probably as nomadic tribes settled down and became city-builders with defensive walls where land quickly grew "scarce", the cheap curvilinear one-story easily portable houses gave way to cubical multi-story houses of stone, the parallel sidewalls of which could hug property lines. But today, movement of population has turned definitely away from congested areas toward the wide open spaces. And today the consumer's desire for a house he can afford has begun at last to coincide with the industrial engineer's desire to supply this need cheaply upon machines. Here is a chance for the simplicity and engineering common sense of the primitives to be made use of again.

These many-sided little houses may be of every conceivable variation in floor-plans roughly round, oval or arc-sided rectangular. Largely frameless, they may be 90 per cent factory pre-finished from resin-bonded plywood, sheet-metal or from gypsum and insulation boards shipped as panels and quickly joined on the site by special integral ribbing having

The family of tomorrow will travel light. A frameless five-room house with bath. The family car on the right provides spare room for company as it sleeps five and feeds twelve. Both the house and car were designed and built by the author. If produced as automobiles are today, he says this type of house could sell for a fraction of the cost of the conventional house today with the same facilities.



"zipper" joints. Such structures may be fitted to serve every possible world-shelter need, domestic, agricultural, commercial, military. Styling, no more than hinted at in these experimental models, may be such, even in the \$350 unit, as not to advertise the possible poverty of the occupants.

Industrialism is the efficient utilization of motion. Thus, as the design of shelter is "industrialized", it is pushed toward greater lightness, greater simplicity and easier mobility even though this changes its external form. If an orange tree wished to waste conspicuously, it might produce a few great cubical oranges. But like the early Indian, the orange tree evidently realized that cubical forms are wasteful because they avoid Nature. It is not by accident that today's strongest, lightest, most dynamic and cheapest enclosures of space are found in the field of industrial rather than of architectural design. A 2,000-bushel round grain storage tank may cost only \$150 but enclose as much space as a city apartment. A curvilinear motorcar body may cost as little as \$50.

Thus, as we adapt family shelter to more efficient industrial methods of fabrication, delivery and finance, we need not be surprised if we begin to respect precedents much more ancient and primitive than those exemplified in the Greek temples, Italian palaces and English manor-houses our architects have been imitating in clapboards. The early American Indian was wiser in his family shelter design than we have thought. The prototype of a superior home for our low-income families can be actually American... discovered like the Holy Grail in our own backyard.

Some American Indians still travel light. This Chippewa family lives in a simple tepee on a reservation in Minnesota, and the only other major family item is the canoe shown in the picture.





Although many of today's customs and ways of life among the 19 Pueblo tribes in New Mexico hark back hundreds of years, many of their children's activities and needs in day schools compare with those of all children. At Taos day school, the photographer found girls preparing waffles for the noonday meal, and, on the right, a little Taos child thrilled by the sewing machine. Girls were out playing on the school grounds when the photographer arrived at Isleta Pueblo.





INDIAN-MATTERS-AS-GLIMPSED IN-THE-DAILY-PRESS.

Attended by more than 100 Indian delegates from the Pueblos, a canning school was conducted the past summer at the Albuquerque Indian School under the direction of the United Pueblos Agency. This school has been held annually for four years, with a steady increase in the number of cans of foodstuff prepared each year. In 1936, the total was approximately 27,000 cans; in 1937, it was 50,000; in 1938, 75,000; and in 1939, 122,000 cans of fruits, vegetables and meat were prepared. This year's total, also, showed a corresponding increase. The project is expected to improve the health of the Indians by providing a more balanced diet. Albuquerque, New Mexico. The Journal. 8/20/40.

Five counties, Sequoyah, Cherokee, Mayes, Delaware and Adair, in northeastern Oklahoma are all agog about health and are conducting a Five County Health Unit, with headquarters at Tahlequah. This Unit was started under the auspices of the State Board of Health in 1936, with the cooperation of the Indian Service, the Children's Bureau, and the United States Public Health Service. About one-fourth of the population of this area is Indian. For folks in these counties herb-doctors, magic spells, and midwives now have gone out of style. The death rate has been materially reduced. In the schools they teach health like they teach the three R's. This health program is not a form of socialized medicine, as some might believe. Treatment given is largely of a preventive nature, and, if anything, should help stave off socialized medicine by lightening the demand for treatment of indigent persons. People are instructed to employ private physicians if they are able to do so. If not, they secure medical attention from charitable sources. The understanding is that physicians in private practice will attend all cases and that the Health Unit simply serves as an auxiliary. Oklahoma City, Oklahoma. The Daily Oklahoman. 8/4/40.

An all-weather scenic highway from Bismarck, North Dakota, to Pierre, South Dakota, was proposed by officials of three state counties and two Indian reservations recently. The new road would go through Mandan and Ft. Yates and south through Mobridge. Dewey, Walworth and Corson Counties in South Dakota and the Standing Rock Agency at Ft. Yates and the Cheyenne River Agency would contribute toward the \$45,000 road which would be constructed with WPA Funds. Proponents of the new improved highway between Mobridge and Cheyenne Agency say it would provide an interstate highway to link two Indian agencies and also provide a short-cut between the two state capitals. Bismarck, North Dakota. The Tribune. 8/13/40.

The Cherokee Indian Fair is one of the leading autumn attractions in western North Carolina. It will be held this year October 8, 9, 10 and 11 and will be the twenty-seventh in an annual series, which began in October, 1914. Primarily, this Fair is held for the benefit of the

Indians of the Cherokee Reservation. When Fair time comes each year the Indians of the Reservation bring to the exhibit hall on the Fair grounds the choicest of their season's crops for exhibit. Also, the best handiwork of the Cherokee craftsmen is on display. Some of them specialize in basket weaving, some in pottery making, others in beadwork or wood novelties, or Indian dolls. The output of this handiwork has increased at least five-fold within the last five years. The arts and crafts exhibit is a very popular one at the Fair. Entertainment will be another feature. The program this year includes the well-known and exciting Cherokee ball game. It also includes native Cherokee dances each day, as well as archery and blowgun contests. A spinning contest by Indian women, each using an old-time spinning wheel; square dances; music by mountain string bands; and, of course, shows; riders and concessions similar to a first class carnival for those who enjoy such entertainment, will be held. Asheville, North Carolina. The Citizen. 8/19/40.

Determining many small inheritances of Indians is one of the duties of the Office of Indian Affairs. This work is performed by Examiners at Inheritance Regional Offices of the Indian Service. The government administers the affairs of the Indians through its Office of Indian Affairs, under the direction of the Secretary of the Interior. This Office may recommend legislation considered necessary and beneficial for the protection and welfare of the Indians, but the Congress enacts all laws affecting the supervision of the Indians and the administration of their affairs. In 1934 an office for examining Indian inheritances was set up at Bismarck, North Dakota. One of the recent inheritance cases handled by the Bismarck office was that of Joseph Bluecloud, an Indian of the Standing Rock Reservation. Bluecloud theoretically owned 8.04 acres of timber land along the Missouri River. When he died he left many relatives. Thirty-eight have been found so far. The smallest share amounts to .00035 of the entire estate, 8.04 acres. Also, since the land is along the River bottom, it is possible that the River has changed its course and covered part of the estate, reducing the size of the inheritances. Cases such as this are not unusual, but quite common occurrences on all the reservations. Bismarck, North Dakota. The Tribune. 8/10/40.

Thumping of tomtoms and the chanting and swaying of redskins to the rhythm of a "Peace" dance was the setting chosen for the recent "adoption" of Governor Arthur H. James into the Seneca Tribe (Cornplanter Reservation). Governor James is the first Pennsylvania governor to become a "blood brother" of the Tribe. Easton, Pennsylvania. The Express. 8/24/40.

The annual Achievement Day for Fort Hall Indian Reservation 4-H Livestock Club members was held again this year. Sponsored by the Indian council as a means of encouraging interest in the livestock industry, Achievement Day gave major attention to the grading and showing of animals. Instruction on the feeding of stock was offered to the youthful Indian stock raisers. Fort Hall 4-H Clubs will be well represented at the Annual Eastern Idaho State Fair at Blackfoot. Shoshone-Bannock Indians of this jurisdiction have attained an enviable record in producing prize-winning beef cattle, and if their enthusiasm is any gauge of future accomplishments, they will climb to even greater heights. Salt Lake City, Utah. The Tribune. 8/18/40. By D. C. B.

from the Mail Bag.

ALASKA INDIANS SEND TOTEM POLE TO PRESIDENT VIA FIRST CLIPPER

Honorable Franklin D. Roosevelt,
The President,
The White House,
Washington, D. C.

Dear Mr. President:

This letter is being sent on the first mail flight of the Clipper between the United States and Alaska, the last remaining important area under the Stars and Stripes to be linked with the United States by commercial air service. On this same flight is going to you a totem pole, carved especially for you by the boys, Indian students all, of Wrangell Institute, one of the two boarding schools maintained in Alaska by the Office of Indian Affairs. This school is situated at Alaskindia, near Wrangell, in the heart of the totem pole region. I am enclosing also a letter from the President and Secretary of the Institute Student Body, an account of the legend of the particular totem pole which is being sent you, and a photograph of the boys who carved it. The boys are immensely tickled that this product of their heart and hand is speeding eastward to the "Great White Father."

Apart from this totem pole's own symbolism, I think there is another, a deeper, symbolism inherent in these American youngsters' happily developing their native arts and crafts, revived and improved under the guidance of an administration sympathetic with their aspirations for self-expression and the conservation of their racial heritage ... while "over there" the extermination of minorities, racial hatred and suppression of individuality are in full swing. Somehow it seems to me singularly appropriate that, in this momentous hour, the youngest generation of our oldest American stock should be sending you this token of their affection and devotion.

Very cordially yours,

Ernest Gruening,
Governor of Alaska.

(Note: The totem pole was received at the White House and forwarded to the Hyde Park home of the President.)

IN APPRECIATION

Dear Sir:

While going through your Hopi Reservation at Keams Canyon, Arizona, about a month ago on a business trip, my car broke down with gasoline trouble. I took it to your government garage and got it fixed in a half-hour by Tommy, your Indian garage man. There was no charge made for the services. So I am thanking your Superintendent, Mr. Wilson, and his staff for the courteous treatment those gentlemen extended to me. I am herewith sending to you this little token of thanks for what the government has done for me. I have a warm spot in my heart for these good Hopi Indians at Keams Canyon, Arizona.

Respectfully yours,

Albert Merikofer,
Wholesale Fish Dealer,
American Fork, Utah.

THIS INDIAN JUDGE IS GUARDING INDEPENDENCE OF TRIBAL COURT

Dear Mr. Commissioner:

An incident recently came to my attention which may be of general interest.

An Indian was being arraigned before a tribal judge on one of our southwest reservations. After the defendant had pleaded guilty the judge turned to the Special Officer and inquired whether or not it was possible to sentence the prisoner to 30 days in jail and place him on probation for an additional six months. The Special Officer advised the judge that he believed that such a course was consistent with the regulations. At this point, another Indian Service official who was present and interested in the case rose and told the court that the prisoner should be placed on probation for at least a year. The judge resented the interference to such a degree that he immediately said "Case dismissed."

I have never heard of a better illustration of the resentment some of the judges have to interference with their court. The judge's action in the instant case may have been a bit drastic, but it is one way to insure the court's remaining an Indian court and will, I am sure, prevent its becoming a kangaroo court.

Sincerely yours,

Louis C. Mueller,
Chief Special Officer.

FULL-BLOOD INDIANS NOT DISAPPEARING

Miss Edythe Payne,
McLean Junior High School,

Dear Miss Payne:

This is in answer to your card requesting information regarding the disappearance of full-blood Indians within the next five years as a result of inter-marriage. This office could not confirm such a statement, as the following will indicate.

Most data have tended to confirm the general impression that the Indian is losing his racial identity. According to recent studies in some Indian localities, the belief is that the full-bloods are declining at an accelerating rate. These studies, however, have brought to light another trend which is extremely significant; namely that assimilation of the Indian population into the white race is now being retarded at many of the jurisdictions.

On all the reservations studied, the decline in the percentage of full-bloods and the increase in the percentage of mixed-bloods was marked, but on several reservations the amount of Indian blood among the mixed-bloods showed an increase, indicating not only that intermarriage between mixed-bloods and full-bloods is fairly common, but also that mixed-bloods are now tending to marry back into the Indian group rather than to marry whites.

The Indians, both mixed and full-bloods, who remain members of Indian communities, find themselves more and more a definitely self-conscious racial minority group. The data are still far too incomplete to make possible definite conclusions concerning the long-time trends in degree of Indian blood. They do give some indication, however, that in a few areas the Indian population is not blending with the surrounding population at so rapid a pace as during the past few years.

Sincerely yours,

John Collier,
Commissioner of Indian Affairs.

*ALASKA CENSUS TAKERS COUNT ONE ESKIMO LONG DEAD
BUT PLAINLY VISIBLE IN ARCTIC ICE*

Under six feet of ice in a stream on the north Arctic coast of Alaska, the body of John Seiguard, an Eskimo, has lain since last fall, but nevertheless he was counted this spring by the census enumerator and is recorded as a unit in the population of the Territory. The native was last seen alive October 1, 1939. Under census regulations, all persons then living in any of the states, territories or possessions of the United States were eligible for inclusion among the nation's inhabitants.

Seiguard's body was plainly visible to the enumerator. Neighboring residents, some miles distant, explained that their fellow Eskimo evidently had camped on the bank of the stream and that during the night while he was asleep the water with its floating ice suddenly rose, overflowed the bank, and drowned him. The name of the sepulchral stream is the Sagavanuktok. It flows directly into Anxiety Bay, an indentation of the Arctic Ocean.

The body of the northern native was not expected to be released by solar rays from its frozen tomb until late in July or early August, Jens H. Forshaug, the last of Alaska's enumerators to report, declared in the official files for his work received by William Arend, census supervisor for the Fourth Division. Forshaug's report, although belated in arrival, made exceptionally fast dog-team time over the long stretch of Arctic area that had to be traversed before a remote aviation field was reached. The papers were hastened by airplane to Juneau, headquarters of Territorial Supervisor, Jacob P. Anderson.

Forshaug is an employee of the Reindeer Service. His vast census region was comprised of all the territory north of the Endicott Range to the Arctic Ocean and extending along the north Arctic coast from Point Heald, which is east of Point Barrow, to Demarcation Point, dividing line between north Alaska and north Canada, and including all adjacent islands.

In the thousands and thousands of square miles, the enumerator counted 155 inhabitants. Of these there are four whites who are traders; one Laplander, and 150 Eskimos. The schooling of the inhabitants is almost nil. One of the white men and one Eskimo woman have completed the eighth grade, and two native men have passed through the sixth grade. Abject poverty reigns. The natives change habitation with the seasons. Winter dwellings consist of one-room huts. The largest family numbers 13 persons, all of whom live through the long winters in a single one-room hut. Sled dogs are the property by which the wealth of the natives is measured. 31 persons of the total population of 155 have 3 to 12 dogs each. Existence is maintained by trapping, hunting and fishing. From the Daily Alaska Empire.

NEW OIL POOLS MAY BE DISCOVERED ON OSAGE RESERVATION

That additional oil pools may be discovered in the western part of the Osage Indian Reservation, Osage County, Oklahoma, is indicated by an investigation made recently by N. W. Bass of the Geological Survey. The facts disclosed suggest that undiscovered pools, each embracing several square miles, lie near the Burbank and the South Burbank fields. The oil in these pools is believed to occur in thick lenses of the Burbank sand at depths of about 2,800 feet. The suggested location of these hypothetical sand bodies, based on interpretations of the facts revealed by a study of the wells in nearby developed fields, is shown on a preliminary map of the Burbank and South Burbank oil fields that has been prepared by Mr. Bass.



To make bread, the women of Jemez build their own ovens. Here we see the first stages of oven building..The woman at the left is mixing adobe mortar.

THIS IS A STORY OF BREAD

By Ten Broeck Williamson

As uniquely Southwestern as the odor of burning cedar wood or the bright strings of chili and corn which are hung up to dry in the fall are the dome-shaped ovens which stand by the doors of Indian and Spanish-American homes.

Besides their usual function of baking bread, the ovens also are used to cook meat, to roast chili and pinon nuts and, when not otherwise in use, as playhouses for the smaller children and their pets.

Dependent on available materials, the Southwestern oven is built of adobe bricks or rocks. Adobe mortar is used with both materials. At Jemez Pueblo, fifty miles northwest of Albuquerque, New Mexico, ovens are built by the women, with rocks from the adjacent Jemez River. A wagonload of adobe earth, another of flat rocks of uniform size, and a supply of water are all the Jemez housewife needs to build an oven.

The first step is to outline with large rocks a circle about six feet in diameter. Adobe mortar is spread on these foundation rocks and then layers of the

selected flat rocks alternate with layers of mortar. The mortar is made by pouring water into a depression in a pile of earth. The resultant sticky mass is worked with the hands until it is a stiff mud. Hands, rather than trowels, are used in spreading the mortar. When four or five courses of rock have been laid, they are then allowed to harden before more rocks are added.

After the walls of the oven reach a foot high, an opening 12 to 16 inches wide is left for the door, and the walls are continued. When the sides of the door reach a height of 16 to 20 inches, a lintel, usually a flat piece of scrap metal, is set in place.

Before the walls are built too high, the oven floor must be made. This consists of filling the bottom level to the door with large rocks and mud.

As the walls are built, each course of rocks is laid slightly inside the line of the one below it. This produces the familiar dome shape. Toward the top of the oven the courses draw in so rapidly that, unsupported, they would not remain in position. The Jemez woman has her own clever solution to this architectural problem.

An important step is placing the lintel, which usually consists of a piece of scrap metal.

And finally we see the completed oven. The Jemez housewife achieves the dome shape top by using one of her sturdy yucca baskets as a frame.





Bread is the staff of life at Jemez Pueblo, as it is and has been throughout the world. Here is a completed oven, in service.

Taking one of her sturdy yucca baskets, she inverts it and props the rounded bottom under the oven dome. This provides a support on which the final layers of rock can be laid, and which can be removed easily when the mortar has dried. A small vent, about three inches in diameter, is left near the top of the oven and opposite the door.

The oven is finished by plastering it inside and out with adobe mud. Often straw is added to the outside plaster to make it wear longer.

In three days the Jemez housewife can build an oven which will serve her and her family for many years.

(Photographs are by the author and are used through the courtesy of the Soil Conservation Service.)

BOOKS AND MAGAZINES

(The Indian Office does not sponsor or recommend the articles and books reviewed or listed. The material is presented solely as a service of information.)

CHEROKEE CAVALIERS, by E. Dale and G. L. Litton.
- University of Oklahoma Press. \$3.00.

COMANCHE & CUSTER, by E. Luce.
- J. S. Swift. \$3.00.

COOS MYTH TEXTS, by M. Jacobs.
- University of Washington. Paper. \$1.50.

ESSAYS IN HISTORICAL ANTHROPOLOGY OF NORTH AMERICA.
- Smithsonian Institution. Paper. \$2.00.

INGALIK MATERIAL CULTURE, by C. B. Osgood.
- Yale University Press. Paper. \$4.00.

NAVAJO MEDICINE MAN, by G. A. Reichard.
- Augustin. \$36.00. Limited Edition.

RACE, LANGUAGE AND CULTURE, by F. Boas.
- MacMillan. \$5.00.

SPRINGPLACE, by M. H. Wright.
- Cooperative Publishing Co. \$1.75.

WE CALLED THEM INDIANS, by F. W. S. Seymour.
- Appleton-Century. \$2.00.

PERIODICALS

AMERICAN ARTIST (Ben Quintana, Cochiti Pueblo prize-winner)
- Time Magazine, July 15, 1940.

DEVELOPMENT OF A HEALTH EDUCATION PROGRAM; EXPERIENCES WITH THE NAVAJO INDIANS, by
E. A. Gerken (Indian Service Supervisor of Health Education)
- American Journal of Public Health, August 1940.

FEW NEW FARM AREAS OPENED BY WHITE MEN.
- Science News Letter, July 27, 1940.

ILLINOIS AND HER INDIANS, by Grant Foreman. Papers in Illinois History (1939 Edition)
- Illinois State Historical Society.

INDIAN GOLDSMITHS; TRIBES INHABITING THE COCLE REGION OF PANAMA.
- Newsweek, July 1, 1940.

INDIANS AS SEEN IN THEIR PAINTINGS, by H. J. Keyes.
- Christian Science Monitor (Magazine) Illustrated. July 20, 1940.

IN THE LAND OF SHAKES; REVIVAL OF THE POTLATCH FEAST AMONG THE THLINGET INDIANS OF
SOUTHEASTERN ALASKA.
- Christian Science Monitor (Magazine) July 27, 1940. Illustrated.

OLD PANAMA GRAVEYARD, COCLE PROVINCE, REVEALS ORNAMENTAL CHIEF.

- Science News Letter. Illustrated. July 13, 1940.

TWO BASIC STOCKS COMPRISED ABORIGINES.

- Hobbies. August 1940.

WHITE DAWN IN OREGON, by H. R. Sass.

- Collier's. Illustrated. August 3, 1940.

Navajos Throw Rocks And Twigs On Their Wishing Stones

Sacred Places and Shrines of the Navajo. (Part II). By Richard F. Van Valkenburgh. Plateau, July 1940. Published by Northern Arizona Society of Science and Art, Flagstaff.

Along the old trails on the 16-million-acre Navajo Reservation in the Southwest are piles of rocks and twigs here and there. Occasionally a Navajo, as he passes along the trail, pauses at a pile to throw on a fresh twig and rock. He may then pray:

"Placing rocks, Male One.
Placing rocks, Female One.

Everywhere I go, myself
May I have luck.
Everywhere my close relatives go
May they have their luck."

So when the Navajo goes on a journey, he prays for good luck at a tsenadjih, which is translated as "picking up and putting on stones." When he has something very important to hope for, he may put on n'tlizh, or turquoise, or other sacred stones to say a stronger prayer, according to a Navajo medicine man, Khin'a'anih Nez, or White Clay.

While the tsenadjih are not considered as dynamic as the shrines on sacred mountains, they are revered and their origin is accounted for in Navajo mythology. (The writer discusses the Navajo shrines in the first part of the article in a previous issue of the Plateau.)

A legend whose heroes are crippled and blind boys who later became Gods tells that two other Gods, the Talking God and the House God, first made two tsenadjih for the Navajos so that they would have good fortune on their journeys.

Asked when the piles started, Navajos usually say, "a long time before Hwelthih (Fort Sumner, 1864)."

The writer points out that the existence of cairns of stones with twigs, sherds, and other Indian material is generally known throughout the Southwest. Their distribution, though not fully determined, seem to range from the Rio Grande River to the Pacific Ocean. They occur among other Indians beside the Navajo. Whether prehistoric peoples used the cairns, the writer does not know, but some of those observed are very old. By E. B. W.

Indians Still Receive Calico And Cash Yearly In Fulfillment Of Ancient Treaties

The Government of the United States, in the fiscal year 1941, as in every year for more than a century, is honoring old treaties with certain Indian tribes by: purchasing calico, "compensating useful artificers", "supporting light horsemen", "supporting a blacksmith", by making per capita payments and in various other ways complying with ancient obligations which provide for payments "annually and forever."

Thus the Indians of the famous Six Nations of New York State are assured that once again they will receive for each man and woman on the tribal rolls, six yards of calico in annual fulfillment of the treaty of November 11, 1794, in return for the Indian promise of "peace and friendship." The Choctaws of Oklahoma will receive cash to fulfill the treaty provision "to raise and organize a corps of light horsemen ... so that good order may be obtained..."

No Light Horsemen Needed Now

There is, however, in the case of the Choctaw treaty, no longer a desire or a need for light horsemen and the money has long since, by mutual agreement, been spent each year for other purposes. Only the Six Nations stick to the precise original method of expending the treaty money.

Over a century ago the Federal Government induced the eastern, middle western and southern Indian tribes to sign certain treaties. Some 380 treaties were made between the U. S. Government and the various tribes. Almost invariably the object of these treaties was the ceding to the Federal Government of all or a part of the land then occupied by the tribes. In return for these land cessions, the Federal Government undertook to give the Indians land elsewhere, or agreed to pay the tribe, in consideration of these land cessions an annuity "annually forever."

Generally for administrative purposes the United States has commuted as many of its perpetual annuities as possible and there now remain but three tribes and one confederacy that have perpetual annuities. They are the Senecas of New York, Choctaws of Oklahoma, Pawnees of Oklahoma and the Six Nations of New York.

Six Nations Treaty

The treaty with the Six Nations of the Iroquois in western New York State, on November 11, 1794, reads in part as follows:

"In consideration of the peace and friendship hereby established ... and with a view to promote the future welfare of the Six Nations and of their Indian friends aforesaid ... \$4,500 shall be expended yearly forever in purchasing clothing, domestic animals, implements of husbandry and other utensils suited to their circumstances, and in compensating useful artificers who shall reside with or near them and be employed for their benefit."

Approximately \$2,700 of this appropriation is allocated annually to the New York Agency and is utilized for the purchase of dress goods and other articles for issue to the Indians; the remainder, approximately \$1,800, is distributed per capita to the Oneida Indians, now under the jurisdiction of the Tomah Agency in Wisconsin. The Six Nations comprise the Mohawk, Tuscarora, Onandaga, Oneida, Cayuga and Seneca Tribes.

A reference to the Interior Department Appropriation Act shows the following others:

For fulfilling treaties with the Senecas of New York. \$6,000. This appropriation, a permanent annuity, is made pursuant to a provision in the act of February 19, 1831, reading as follows:

"That the proceeds of the sum of \$100,000, being the amount placed in the hands of the President of the United States in trust for the Seneca Tribe of Indians, situated in the State of New York, be hereafter passed to the credit of the Indian appropriation fund; and that the Secretary of War be authorized to receive and pay over to the Seneca Tribe of Indians the sum of \$6,000 annually in the way and manner as heretofore practiced, to be paid out of any money in the Treasury not otherwise appropriated."

This money is paid in equal shares to about 2,400 members of the Seneca Nation, and any small balance is deposited to the credit of the tribe.

For fulfilling treaties with the Choctaws of Oklahoma. \$10,520. The amount is deposited to the credit of the Choctaw Indians and is held until a sufficient amount has accrued to justify a per capita distribution or until some other disposition is authorized by the Congress.

The several treaty provisions upon which the appropriation is based are as follows:

A staff of Indian aides. Charles H. Berry, Superintendent of New York State Indians, who is handing an annuity check to a member of the Seneca Tribe on the Allegany Reservation. Mr. Berry's aides, all Indians, include Sioux, Omahas, Senecas, Onondagas and Tuscororas.



Permanent Annuity, Treaty of November 16, 1805. "Art. 2. For and in consideration of the foregoing cession on the part of the Choctaw Nation, and in full satisfaction for the same, the Commissioners of the United States do hereby covenant and agree with the said nation in behalf of the United States that the said States shall pay to the said nation \$50,500 for the following purposes, to wit: ... And the said States shall also pay annually to the said Choctaws, for the use of the nation, \$3,000 in such goods (at net cost of Philadelphia) as the Mingoes may choose, they giving at least one year's notice of such choice."

Support of Light Horsemen, Treaty of October 18, 1820. "Art. 13. To enable the Mingoes, chief, and headmen of the Choctaw Nation to raise and organize a corps of light horsemen, consisting of 10 in each district, so that good order may be obtained and that all men, both white and red, may be compelled to pay their just debts, it is stipulated and agreed that the sum of \$200 shall be appropriated by the United States for each district annually and placed in the hands of the agent to pay the expenses incurred in raising and establishing said corps, which is to act as executive officers in maintaining good order and compelling bad men to remove from the nation who are not authorized to live in it by a regular permit from the agent."

Blacksmith, Treaty of October 18, 1820. "Art. 6. The Commissioners of the United States further covenant and agree on the part of the said States that an agent shall be appointed in due time for the benefit of the Choctaw Indians who may be permanently settled in the country ceded to them beyond the Mississippi River, and at a convenient period a factor shall be sent there with goods to supply their wants. A blacksmith shall also be settled amongst them at a point convenient to the population, and a faithful person appointed whose duty it shall be to use every reasonable exertion to collect all the wandering Indians belonging to the Choctaw Nation upon the land hereby provided for their permanent settlement."

Education, Treaty of January 20, 1825. "Art. 2. In consideration of the cession aforesaid, the United States do hereby agree to pay the said Choctaw Nation the sum of \$6,000 annually forever, it being agreed that the said sum of \$6,000 shall be annually applied, for the term of 20 years, under the direction of the President of the United States, to the support of schools in said nation, and extending to it the benefits of instruction in the mechanic and ordinary arts of life; when, at the expiration of 20 years, it is agreed that the said annuity may be vested in stocks or otherwise disposed of, or continued, at the option of the Choctaw Nation."

Treaty of June 22, 1855. "Art. 13. The amounts secured by existing treaty stipulations, viz, permanent annuity of \$3,000 under the second article of the treaty of 1805, \$600 per annum for the support of light horsemen under the thirteenth article of the treaty of 1825; permanent annuity of \$6,000 for education, under the second article of the treaty of 1825; \$600 per annum permanent provision for the support of a blacksmith, under the sixth article of the treaty of 1820; and \$320 permanent provision for iron and steel, under the ninth article of the treaty of 1825, shall continue to be paid to or expended for the benefit of the Choctaws as heretofore, or the same may be applied to such objects of general utility as may from time to time be designated by the general council of the tribe, with the approbation of the Government of the United States"

For fulfilling treaties with the Pawnees of Oklahoma. \$30,000. This item is to pay the permanent annuity to the Pawnees as required by article 2 as amended, of

Wilderness Areas In Indian Country

Commemorate Bob Marshall's Vigorous Life

A new wilderness area where the Blackfeet and Flathead Indians used to fight on the Continental Divide in Montana has been designated by the Secretary of Agriculture to commemorate the late Robert Marshall, Chief of Recreation and Lands in the U. S. Forest Service and formerly Chief Forester of the Indian Service. Bob Marshall, whose sudden death November 10, 1939, came as a shock to his many white and Indian friends throughout the nation, was the leader in the movement to preserve remnants of primeval environment from the mechanization and commercial use of civilization.

Located in the Flathead, and the Lewis and Clark National Forests, the Bob Marshall Wilderness Area has been formed by combining what were formerly known as the Pentagon, South Fork and Sun River primitive areas, comprising nearly a million acres of wild and rugged back-country, and among the first in which Bob made his explorations and hikes.

One of the founders of the Wilderness Society, Bob Marshall's contributions to the wilderness movement are mentioned throughout the Society's July, 1940, publication, *The Living Wilderness*. The July number, according to an introduction by Robert Yard, President of the Wilderness Society, "traces Wilderness Areas from their formal beginnings in the mind and on the pen point of Aldo Leopold to the achievement by Robert Marshall of a practical new wilderness system in the National Forests, well protected by the Secretary of Agriculture".

Wild Areas Important To Indians

As Chief Forester of the Indian Service from 1933 to 1937, Bob Marshall brought governmental action in establishing 12 roadless areas and four wild areas on 12 different Indian reservations, and from this achievement he went to the Forest Service, where he was instrumental in having drafted regulations authorizing the Secretary of Agriculture to establish "Wilderness Areas" and "Wild Areas".

Assistant Commissioner of Indian Affairs, William Zimmerman, Jr., commemorates Bob's activities in an article "Wilderness Areas on Indian Lands" in the July issue of *The Living Wilderness*:

"As I think of Bob's brief life, I like to believe that these areas are the most fitting (and I hope permanent) monument to his memory. It seems to me doubly fitting that the Indians, now no longer 'wild', should have so substantial a portion of their domain dedicated to this use at a time when so many 'values', so-called, which we have considered permanent and essential to our civilization, are crumbling. Bob foresaw the threat to American values and institutions inherent in the war in Europe. If Bob were here today he would argue, I am sure, that wilderness values are still worth preserving as one foundation of a new order."

In the memorandum to the Secretary of the Interior requesting the designation of these Indian areas, Bob defined "wilderness areas" as "regions which contain no permanent inhabitants, possess no means of mechanical conveyance, and are sufficiently spacious that a person may spend at least a week or two of travel in them without crossing his own tracks. The dominant attributes of such areas are: first, that visitors to them have to depend exclusively on their own efforts for survival; and, second, that they preserve as nearly as possible the essential features of the primitive environment. This means that all roads, settlements and power transportation are barred. But trails and temporary shelters, features such as were common long before the advent of the white race, are entirely permissible".

In describing the importance to Indians of saving as many areas as possible from invasion by roads, Mr. Zimmerman writes:

"Almost everywhere they go, the Indians encounter the competition and disturbances of the white race. Most of them desire some place which is all their own. If, on reservations where the Indians desire privacy, sizable areas are uninhabited by roads, then it will be possible for the Indians of these tribes to maintain a retreat where they may escape from constant contact with white men."

"The present Indian Service policy emphasizes giving the Indians an opportunity to work for their livelihood. One important potential source of enjoyable and remunerative work is for the Indians to guide parties on camping and pack trips. It is obvious that no one is going to require a guide to travel down a road. The possibility for Indians to make money through guiding lies in maintaining portions of their reservations in a wild enough condition so that some one visiting them might conceivably want a guide."

Marshall had visited every one of the Indian areas set aside for this purpose, determining the exact boundaries himself. He was a noted hiker, having walked in every state in the Union, frequently covering 40 miles a day. He explored millions of acres in Alaska with a pack on his back, making original maps of much of the interior Alaska wilderness.

Having a friendly nature and always a sympathetic ear to others' needs, Bob acquired hundreds of friends in his long hikes throughout the country. Before his untimely death at 38, he was chiefly interested in making recreational facilities available on public lands to low-income families.

(Continued from page 30)

Treaty Payments Total \$51,020 Yearly

the treaty of September 24, 1857. As amended this article provides:

"The United States agrees to pay to the Pawnees the sum of \$30,000 per annum, as a perpetual annuity, to be distributed annually among them per capita, in coin, unless the President of the United States shall from time to time otherwise direct. But it is further agreed that the President may, at any time in his discretion, discontinue said perpetuity by causing a value of a fair computation thereof to be paid to or expended for the benefit of said Indians in such manner as to him shall seem proper."

This fund is distributed to about 959 members of the tribe - approximately \$31 per capita. The Pawnees have expressed the desire to have their permanent annuities commuted to a cash settlement, but until an agreement is reached the appropriations for this tribe will be made.

Altogether, this makes a total of \$51,020 now being appropriated in payment for permanent annuities which the United States has promised annually to the above tribes.

INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID.

65-YEAR-OLD INDIAN AT GREAT LAKES SEEKS AN EDUCATION

Instead of being discouraged at having to take elementary school work, the adult Indians at the Great Lakes Agency in Wisconsin look upon it as an opportunity of a lifetime. Indian CCC workers at Great Lakes are spending their earned overtime in educational pursuits. Arrangements have been made with the various county school superintendents to grant an eighth grade diploma to any enrollee who passes the well-known "Stanford Achievement Test", used in schools throughout the country. Through this test it has been possible to rate each Indian on the degree of his educational training based on standard measurements. Courses have then been organized on the basis of the various ratings and Indians have continued their academic work from that point. Some men who have not received diplomas in the past will win them by study in the CCC courses. The classes are conducted cooperatively by the Indian Service and the Works Progress Administration.



Subjects available are arithmetic, geography, history, current events, language, health, civics, grammar and English composition, spelling, reading and literature, bookkeeping and farm accounting, and agriculture.

One Indian CCC worker at this jurisdiction, a 65-year-old man, took the test and received a rating which makes him eligible for the seventh grade. In his earlier schooling this Indian had only completed third grade work. His goal now is to win a diploma through study in the adult afternoon class.

BLACKFEET TRAFFIC COP

Handling the crowds at the recent Indian CCC anniversary celebration at the Blackfeet Agency in Montana, was no small problem. The day passed, however, without accident or injury. This was due in no small part to the activities of the Agency traffic squad. Joe New Breast, CCC worker, shown on the left, seems to enjoy his traffic responsibility.



KLAMATH CCC WORKERS

RETURN TO NOMADIC LIFE

Ten trailer cabins to house a mobile Indian CCC camp have just been completed by enrollees at the Klamath Agency in Oregon. These trailers enable the Indian workers to move quickly from one small project to another where work is being done in beetle control, truck trail construction and other forest improvements.



Building the mobile camp gave the Indians training in carpentry, painting, blueprint reading and mechanics. In order that such practical experience could be available to as many Indians as possible, a new crew was used on each unit. Thus seventy-two CCC workers participated in this training program. In the light of present national defense requirements, this training may have additional and unexpected importance.

The upper photograph shows the beginning of construction of a mobile trailer cabin. In the lower picture we see the modern, professional looking trailer cabin, complete and ready for the road.

One of the unique features of Indian CCC is the fact that before programs are put into effect the tribal councils, Indian self-governing bodies, are consulted. At the Standing Rock Agency in North Dakota the selection of Indian CCC workers is determined by the regulations of the tribal council. Preference is given in the following order: married men, single men with dependents and single men in need. Applicants must be enrolled members of the Standing Rock jurisdiction, seventeen years of age or over and must pass a physical examination for regular labor given by the Indian Service physicians. The tribal council selects labor committees in each district of the reservation. These committees in turn select men, also in accordance with tribal regulations, to fill the quota of regular laborers designated by the CCC-ID office for each district. Leaders and other enrollees in the more responsible positions are selected by the CCC supervising personnel.

STANDING ROCK COUNCIL ACTIVE IN CCC-ID

TO ALL INDIANS IN THE UNITED STATES WHO HAVE ADOPTED CHILDREN IN
THE PAST OR WHO CONTEMPLATE ADOPTION IN THE FUTURE OTHER
THAN AMONG THE FIVE CIVILIZED TRIBES AND THE OSAGES

Congress enacted July 8, 1940, a uniform law for the adoption of minor Indians. In effect, this abolishes the old Indian custom adoption. After six months from July 8, 1940, namely after January 8, 1941, persons who claim to have been adopted by Indian custom will not be permitted to inherit from the person by whom or to whom they claim adoption by Indian custom, if either party to the Indian custom is then dead.

The law provides that no adoption will be recognized for the purpose of inheritance unless it shall have been:

1. By a judgment or decree of a State court.
2. By judgment or decree of an Indian court.
3. By a written adoption approved by the superintendent of the agency having jurisdiction over the tribe of which either the adopted child or the adoptive parent is a member, duly recorded in a book kept by the superintendent for that purpose. (The superintendent has the forms necessary to be filled out and signed.)
4. By adoption in accordance with the procedure established by the Tribal Authority, recognized by the Department of the Interior, of the tribe either of the adopted child or the adoptive parent, and duly recorded in a book kept by the tribe for that purpose.
5. If the adoption has been recognized by the Department of the Interior prior to that date; provided, that an adoption by Indian custom made prior to January 8, 1941, may be made valid by recordation with the superintendent if both the adopted child and the parent are still living, if the adoptive parent requests that the adoption be recorded, and if the adopted child is an adult and makes a request or the superintendent on behalf of a minor child approves the recordation. (The superintendent has the forms to be used to validate a former adoption where the interested parties are still living.)

The Act does not apply to the estates of Indians of the Five Civilized Tribes or the Csaage Tribe in Oklahoma, or with respect to the distribution of estates of Indians who have died prior to January 8, 1941.

There are a large number of persons, now adults, who may have been adopted by individuals through Indian custom many years ago. If there has been no adoption through a decree of a State court, the Indian MUST take up the matter with the superintendent, the Tribal Court or the Tribal Authority that has provided a method of adoption. In each of these instances a record must be made.

This is a very important matter, and if you think you are in anyway affected by an adoption of any kind, you should consult the superintendent at once.

The Act here discussed has no application to adoptions by or into the Tribe, but only to cases where a person who is a minor has been or is to be adopted by a man or a woman, or both, as their child.

(signed) William Zimmerman, Jr.
Assistant Commissioner

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